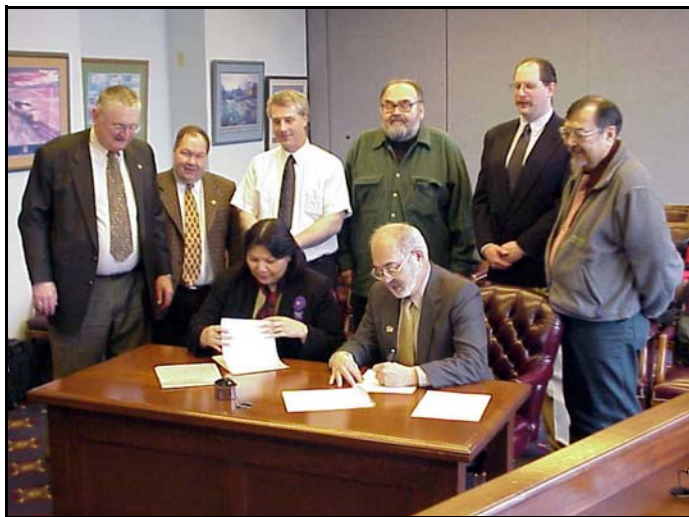


EYAK ECHO

Published in Cordova, Alaska 99574 / April 2002

Oil Spill Response Facility compact signed



*Signing the compact agreement that will transfer and provide funding for an Oil Spill Response Facility (OSRF) are **Niles Cesar**, BIA Area Director, and **Peggy Exendyne**, BIA Contracting Officer. Standing signatories are **Joe Perkins**, Commissioner of Alaska Department of Transportation Public Facilities (far left) and **Robert Martin**, BIA Regional Road Engineer (far right). Others standing from left to right include Representative **John Harris**, Alaska State Legislature, **Bruce Cain**, NVE Executive Director, **Robert Henrichs**, NVE President, **Brian Pederson**, BIA Regional Design Engineer. Not pictured was **Mark O'Brien** who drafted the Memorandum of Understanding. — Staff photo*

Funds equaling \$15 million dollars for the Oil Spill Response Facility (OSRF) and deepwater port were transferred from the State of Alaska to the Bureau of Indian Affairs (BIA) in Juneau March 28. Total project funding needs are \$25 million.

The monies will come from Alyeska Settlement, the Bureau of Indian Affairs Indian Reservation Roads Program and the Federal Highway Administration.

The Native Village of Eyak, the Eyak Corporation, Chugach Corporation, the Department of Transportation, and the Bureau of Indian Affairs have worked together to see funding of the OSRF project realized.

"The main thing about this project is that it shows that when various agencies and tribes work together, they can get something done," said Robert Henrichs, President of the Native Village of Eyak. Henrichs also stated that the OSRF site is "closer [to Valdez] and covers more area for oil spill response."

Third research fish wheel nears completion; late May early June launch

The third NVE research fish wheel to be placed at Cleave

Inside this issue...

Opinion: Bob Henrichs Pg 2
TAPS Renewal
Community Owned IFQ

"Eyak" hung to rest Pg 3
Tatitlek Culture Week Pg 3
Nuuciq Spirit Camp Pg 4

Departmental Updates Pg 5
Rx for learning Alutiiq Pg 6
Julia Barnes DeMott Pg 7

Village girl turns poet Pg 8
Historical census facts Pg 8
Village Chief Kompkoff Pg 9

Inspirational Pg 9
Kaila Hawley reports... Pg 10



Lenny Peterson, Peterson Welding & Machine in Cordova and **Jason Smith**, LGL Fish Biologist on new fish wheel.

Creek, forty miles upstream from Baird Canyon, is nearing completion and will be launched in late May or early June, according to Bruce Cain, NVE Executive Director.

Local machinist-welder Lenny Peterson said the 37 x 20 foot wheel will take about a month to build.

The wheel will be used to observe and record salmon returning to their spawning grounds. (Staff photo)



Opinion...

By **Robert Henrichs**, NVE President
Robert can be reached by calling the
Native Village of Eyak office at
(907) 424-7738 or by e-mail at:
rhenrichs@tribalnet.org

TAPS right-of-way renewal

The renewal process of the Trans-Alaska Pipeline System (TAPS) is underway. Many of the companies that make up Alyeska Pipeline Service Company, which owns and operates the pipeline, are multi-national corporations. Some of them have toppled governments when they could not get the right deal. Their main concern is the bottom line. They have spent millions to affect the political process in the United States and Alaska. The Chugach People were promised significant contracting and job opportunities in return for giving up our land claim rights to the Terminal and Pipeline Right of Way in our region. We were also promised a tug and barge contract. After the construction of the pipeline started, the Alyeska President (I believe it was **Edward Patton**) told our people that "the free lunch was over." Even Alyeska President **Bob Malone** came to our Tribe and told us that we would have the right to compete for the fishing vessel contracts. After he left, the contract was sole-sourced without our knowledge. Section 29 requires that Alyeska employ 20% Alaska Natives. I don't believe they have ever lived up to this promise. The United States and the State of Alaska have failed miserably in their oversight of this promise. As a result of this promise not being kept, the lost wages to Alaska Natives could exceed one billion dollars.

The Exxon Valdez Oil Spill did tremendous damage to our homeland and people. We have never been compensated for this. Many of our people have died without collecting their claims. Exxon has never apologized for this.

A year ago Enron was the seventh largest energy corporation in the world. Today their stock sells for less than a dollar a share. Who is to say that the companies that make up Alyeska will be viable in thirty years? As we negotiate the renewal of the TAPS right of way, Alyeska needs to post performance bonds to cover the promises they have made. This includes promises to Alaska Natives. Any new right-of-way agreement needs to have penalty clauses with teeth. Their failure to keep their promises to us under the original right-of-way agreement was their fault. If it happens again, it is our fault.

Community Owned IFQs

On April 10, 2002, the North Pacific Fisheries Management Council voted 11-0 to pass the Community Owned Independent Fishing Quota (IFQ) Program proposed by the Gulf of Alaska Community Coalition (GOAC3). The Native Village of Eyak was a charter member of this organization. We have been working for the past four years to get this passed. Forty-two Gulf Communities are eligible for this program. They

have to be under 1500 population and not be connected to the road system. They will be able to form non-profit corporations to purchase halibut and black cod IFQs. They can lease them to local residents to fish. The program will be phased in over a seven-year period, at three percent per year. If all forty-two communities participate, they will own 21% of the halibut and black cod IFQs. This is an exciting program and should make the Gulf communities more economically viable.

The Kodiak Native Corporations and Tribes donated tens of thousands of dollars in money and time to make this happen. Chairman **Freddy Christensen** from Old Harbor did an excellent job. The Gulf communities owe the Kodiak Natives a huge debt of gratitude.

There were about thirty people giving testimony at the NPFMC meeting. Twenty-five of them were Alaska Natives from the Gulf communities. The Seattle-based Deep Sea Fishermen's Union opposed the program. Another Seattle group opposed it also. The Petersburg fishermen opposed it. And interestingly enough, the **Cordova District Fishermen's Union** (CDFU) opposed it. That figures. They also opposed the **Katy John** Decision. (See "Decision increases fishing chances," page 4)



*Cordova Mayor **Margy Johnson** looks on as NVE Executive Director **Bruce Cain** shows her plans of the under-construction Ilanka Culture Center. Mayor Johnson recently toured the building's unfinished culture center-museum and clinic, which is being used on a daily basis to serve Cordova's Native population. (— Staff photo)*



In memory of...

Morris Ewan

Active Alaska Native Sobriety
and Subsistence advocate who passed away in
Gulkana, Alaska, April 14, 2002



*NVE Tribal Council member **Mark King** examines skeletal bone fragments (the head) of "Eyak," a killer whale (*Orcinus Orca*) that was stranded and later died near Cordova's Hartney Bay on July 12, 2000. (Staff photo)*

"Eyak" to be hung to rest

"Eyak's" death remains an unsolved mystery however, he will not be forgotten. Under the guidance of King, his remains are being reconstructed by Cordova High School students to be suspended from the ceiling in the entry way of NVE's new Culture Center. King related that the skeletal remains are in the final process of preparation for final reconstruction. They are now soaking in hydrogen peroxide to whiten the bones. The assembly of the skeleton will probably begin the end of April.

Eyak, scientifically identified as AT1, was approximately 30 years old and had a seal hunting partner identified as AT14, commonly known as "Eccles." Both Eyak and Eccles predominantly resided in the Prince William Sound area of the Gulf of Alaska. Eyak was a male, 24 feet long and weighed five or six tons.

The Orca was stranded approximately 400 feet from a road system in Cordova. NVE called the Alaska Sea Otter and Steller Sea Lion Commission because they were concerned about the number of people so close to Eyak. It is recommended that if a killer whale is beached while alive, the mammal be left alone and not disturbed.

Did you know that Spruce tree sap can be chewed?

Village of Tatitlek plans Cultural Heritage Week

Tatitlek's 8th Annual Cultural Heritage Week will be a time for the young people of Prince William Sound to learn their traditional Alutiiq art, crafts and skills. The week of activities is scheduled May 6th-10th.

This year's activities will be filled with a wide variety of projects. Alutiiq artisans will be teaching students the skills of beading, skin sewing, Native dance, fish smoking, seal oil soap making, wood carving and much more.

Each evening a special speaker or activity is planned, including traditional potlucks, dance performances and special keynote speakers. Evenings will be set aside to show appreciation to the those who have helped the Village in countless ways. There will also be an open forum night where representatives from regional organizations will give updates. Other evening activities call for a talent show, and display of participants' projects and exhibition of their newfound Alutiiq skills. Everyone will enjoy the annual auction followed by live music and entertainment.

Values discussion and survey held for NVE members

At a Tribal strategic planning meeting on March 16 Cultural Coordinator LaRue Barnes and Executive Director Bruce Cain co-led a discussion on defining cultural values within the Native Village of Eyak.

It is Barnes' desire to see our tribal values documented, exhibited (in posters and personal wallet-sized cards) and made known among Tribal members.

Listed below are a few of the many survey comments from Native Village of Eyak Tribal members:

What values do we have from our ancestors?

Language, integrity, sharing, spirituality—respect for God, perseverance, songs, dances, folklore, respect for family, and co-existence with other tribes/cultures.

What values do you want to pass on to your children?

Respect of elders, natural resources, our own health and bodies, traditional arts, necessity of tribal unity, respect for God and vision for the future of Native groups.

What values helped us when times were hard?

Belief in God, unity, being frugal, lessons from our Elders, taking one day at a time, humor and creativity.

Nuciiq Spirit Camp 2002 **Interest Form**

Name: _____ Date of Birth: _____

Address: _____

City/Village: _____ AK (Zip) _____

Phone: _____ FAX: _____

E-Mail Address: _____

Would you like to attend as an (please circle):

ELDER

STAFF

INTERN

PARTICIPANT

Please indicate first, second and third choice of session you wish to attend:

SESSION #1
July 8-14SESSION#2
July 15-21SESSION#3
July 22-28

This is only an interest form and not the official application. Upon receipt of this form, the Chugach Heritage Foundation will notify you of your acceptance or non-acceptance to attend the session that best fits the schedule and logistics. Upon acceptance, you will be required to fill out an official application and medical history before attending this year's camp. Mail, FAX or deliver this form by May 31, 2002, in order to be eligible. Interest forms and applications will not be accepted after the deadline. Participants under the age of 18 will be required to have a parent or legal guardian signature on the official application before attendance is considered. (Reprinted from Chugach Alaska Corporation, *Chugach Pride*, Feb. 2002)

Nuciiq Spirit Camp dates announced

Chugach Alaska Corporation has announced that this summer's Nuciiq Spirit Camp will be held from July 8 through July 28.

Participants have a choice of attending one of the three one-week sessions. Activities will include gathering and preparing subsistence foods, language lessons and storytelling with Elders, woodcarving, beading, traditional singing and dancing, outdoor recreation, learning values of community and culture from Elders, having fun and more.

Shareholders and descendants of Chugach Alaska Corporation shareholders are welcome to apply and be a part of this year's camp. Space is limited. Interested individuals must fill out the Interest Form below in order to be considered for participation. ***Please mail, deliver in person or fax the Interest Form to the following address by May 31, 2002:*** The Chugach Heritage Foundation, 560 East 34th Ave. #300, Anchorage, AK 99503, FAX (907) 563-8402. For more information call Barbara Page or John Johnson at (907) 563-8866, toll free 1-800-858-2768.

Alaska Coast Guard's

Rear Adm. Barrett Promoted to D.C.

President George Bush has nominated Rear Admiral Thomas Barrett, commander of the Coast Guard in Alaska, to serve as vice commandant of the agency at Coast Guard headquarters in Washington, DC. The nomination is subject to Senate confirmation.

Barrett will be relieved in Juneau by Rear Adm. **James Underwood**, who is currently national security adviser to Secretary of Transportation Norman Mineta. Underwood previously commanded the Coast Guard cutter *Sweetbrier* in Cordova.

The change of command will take place on May 6 in Juneau.

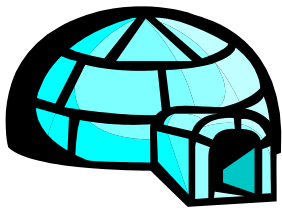
(Source: Anchorage Daily News Staff)

Decision increases fishing chances

Forty-two coastal towns and villages around the Gulf of Alaska may be eligible to buy halibut and black cod catch rights under a new program approved by the North Pacific Fishery Management Council (NPFMC) on April 10. The program still needs final approval from the US commerce secretary.

Supporters called it a landmark decision that will increase fishing opportunity in coastal villages who never received their fair share when federal officials doled out valuable individual shares of the halibut and black cod catch to fishermen in 1995. The program will allow a village to buy halibut and black cod quota and then lease it to a member of that village to catch.

Under rules approved by the NPFMC, each village would be able to buy no more than 245,000 pounds of halibut, enough to sustain only a handful of fishermen and a drop in the bucket compared with the 48 million pounds available overall to commercial fishermen in the Gulf of Alaska this year. (Source: Anchorage Daily News)



Native American Indian
Housing Council

QUICK FACTS

- ♦ In mid-February it was announced that Senator **Daniel K. Inouye** (D) of Hawaii challenged NAIHC members to fight a legislative proposal that would take trust land responsibility away from the Bureau of Indian Affairs (BIA) and put most of its functions with other agencies, leading to its elimination.
- ♦ Radio announcer Bernadette Chato conducted an interview in February with NAIHC Research Coordinator LeeAnna Arrowchis about the study entitled ***"Too Few Rooms: Residential Crowding in Native American Communities and Alaska Native Villages."*** It was noted in the interview that people also talked frequently of the substandard housing conditions as the cause of their health problems.
- ♦ ***Earthen Cob Homes for On-going Environmental Sustainability*** (ECHOES) is a non-profit foundation that combines Native American traditions with modern [building] techniques. Steven Yellowhand established ECHOES to help solve the housing shortage epidemic. He says homes can be built for as little as \$5,000. The foundation depends on the ancestral tradition [of some tribes] of using clay, sand and straw, which is what comprises these adobe monolithic-styled homes. Doctors have even praised and publicized the medical benefits that chemically-sensitive people can receive by residing in such structures.

(Editor's comment: It seems that each Native culture would build homes according to their physical environment, which would include weather patterns and seasonal changes.)

Slide Presentation / "Legacy of the Chief"

Author **RON SIMPSON**

May 15th, 6PM to 10PM, Cordova High School

Allotment may provide Vets with land

Native Village of Eyak tribal members who served in Vietnam submitted applications for a land allotment in early January. If approved, they could receive up to 160 acres of land from the US Forestry Service. Vietnam Vet NVE tribal members who submitted applications included Martin Andersen, Newell Andersen Jr., Frederick Carroll, John Hopkins, Herbert Jensen, Michael Noonan, Jerry Patton, and James Totemoff. David Ellisovsky, who died in action in Vietnam, and William Henrichs, who died after his return, had their applications submitted by relatives.

Updates...

Native Village of Eyak's Tribal Environmental Education Program

Tribal Environmental Outreach Assistant **Altana Olsen** reports that at least 80 elementary and 65 high school students have participated in the Tribal Environmental Education Program.

The last two recycling units have been scheduled for April 9 and 23. The subsistence unit will be pilot tested in **Mary Babic's** Alaska Native Arts & Crafts course in April. The bird unit will be tested in **Gretchen Baughman's** third grade class in the Spring around Shorebird time, and the wetlands unit will be tested in **Jay Beaudin's** fifth grade class in April. After each unit is completed, a meeting will be held to evaluate the lessons. An evaluation form has been developed for the teachers' input after each lesson.

In other updates, it was noted that **Tina Camp** was hired by the NVE on a short-term contract to develop a replica of a seal with detachable inner parts in order to demonstrate the uses of the seal to students. Her creation has been dubbed "Sammy" and will make an appearance in the next newsletter.

Altana has been working with a dynamic group of Elders to discuss curriculum and to develop the next three units of the Environmental Education Program since early April.



Bill Webber (right), NVE Tribal member and owner of **Webber Marine and Manufacturing Inc.** in Cordova, shows and explains the operation of the "fish separator." The machine automatically separates sockeye from kings. It will be used on NVE's

third fish wheel at Cleave Creek, forty miles north of Baird Canyon's fish wheels one and two. Looking on are NVE's Executive Director Bruce Cain, Tribal Biologist Mike Lambert and LGL's Fish Biologist Jason Smith. (See related article on page one.)

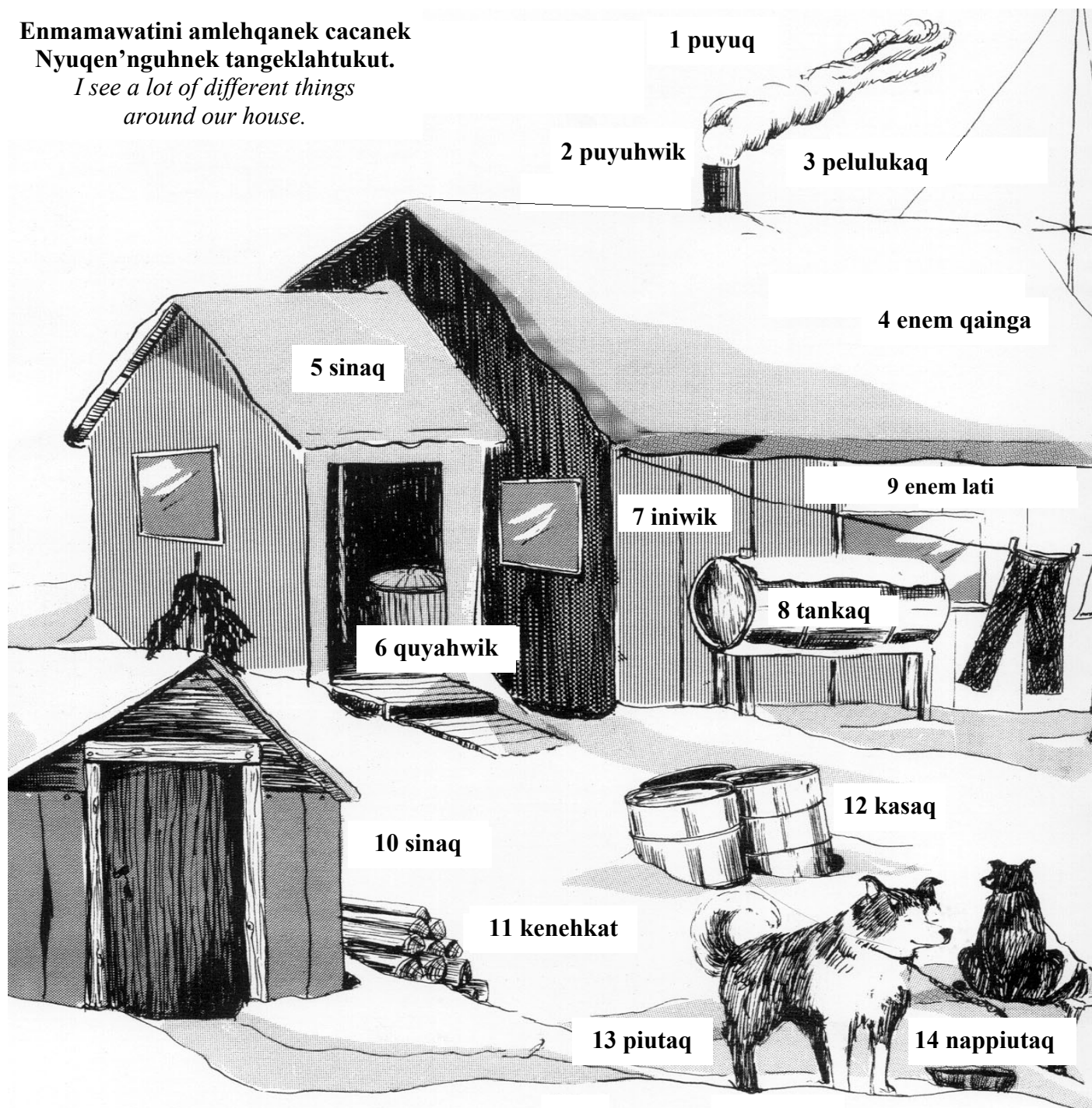
Rx

Prescription: Alutiiq Language Lesson; Use daily; enables Prince William Sound Alutiiq Natives to better understand the language their ancestors used everyday in the process of communicate. The pictures and words below are from Chugachmiut's **NUPUGET (words), A Beginning Alutiiq Picture Dictionary** published in 1999 with the help of a US Department of Education Alaska Native Education Grant.

Enmamawatini amlehqanek cacanek

Nyuqen'nguhnek tangeklahtukut.

*I see a lot of different things
around our house.*



Translation Key:

1 smoke	4 house roof	7 clothesline	10 shed/porch	13 dog
2 smoke stack	5 porch/shed	8 oil drum	11 wood	14 dog's chain
3 Wire	6 garbage can	9 outside walls	12 gasoline	



In memorium...Julia Barnes DeMott, 1927~2001

Julia Barnes DeMott passed away December 26, 2001, at her home in Bellingham, WA. Memorial services were held January 4th in Anchorage at the St. Innocent Russian Orthodox Church.

Julia was born March 27, 1927 in Cordova, Alaska to Cecil and Exenia Barnes. She was a lifetime resident of Alaska, but more recently spent winters with her husband in Bellingham. Julia commercial fished in Bristol Bay for forty years until she retired in 1998. In the Bristol Bay area she was affectionately known as "Hurricane Julia."

She felt that there was nothing in life she couldn't do if she set her mind to it. This was obvious by her many accomplishments. When she was a young woman she sang in top night clubs in Washington and Nevada; she earned a LPN degree in nursing in Seattle and an Associate Degree in Business from Grays Harbor College. Julia was outspoken in her dedication to Native politics and was considered a leader in the Native community by inspiring many young Natives to become involved. She was instrumental in establishing the Native Village of Eyak, creating the Sobriety movement in that area,

and was a driving force behind the Elderly Housing Program in Cordova. Her selfless concern for others was well-known. Julia received a Service to Humanity Medal for her many efforts in 1995 from former President Bill Clinton.

Julia loved entertaining her friends by cooking gourmet meals and singing and playing the piano. She was very outspoken but had a heart of gold. Julia was as comfortable talking to a stranger on the street as talking to the President of the United States.

Julia is survived by her husband, Dan DeMott of Bellingham, WA; her children Daniel Ranney, Sharon Ranney and Donna Platt; sisters Sally Hottinger, Olga Akeerlund and Cecilia Halley; brothers Bill and Kenneth Barnes; and many grandchildren, great grandchildren, nieces and nephews. (Reprint courtesy *Chugach Pride*, Chugach Alaska Corp., Feb. 2002).



Wood carvers 'chip off the old block'... Robert Shaw (left), retired Alaska state archaeologist, shows Cordova High School Native Arts Class students how to use a chisel in carving classes held at the Masonic Hall from April 8-11. As an extension of the day classes, evening classes for adults were also held. Tribal member **Tom Anderson** (right) works diligently on carving a 'raven ladle' out of a pre-cut cedar form. Shaw related that the ladles were used at feasts to transfer food from large containers to small serving dishes. Evening adult class members made replica ladles of the original 35.5-inch ones used by Alaska Natives from the southeast. Local artisans Mike Maxwell and Mark King also attended the classes to 'hone their skills.' (Staff photos)

Young village girl turns poet; pub- lishes poem to honor her Umma



Sister Kerry (left) and
"Goose" Kompkoff (right)

Caroline Kompkoff is thirteen years old and comes from the small village of Tatitlek on Prince William Sound. She is the youngest with five older sisters and is called "Goose" by most people in her village. Caroline is thirteen and will be finishing the 8th grade in May.

Caroline says, "I wrote this poem because my Umma had just recently died. I was really close to her and I wrote this because I missed her so much. Poetry didn't really mean anything to me until my Umma died. Now I write stories and poems to make myself feel better."



Umma Katie

*God saw she was getting tired
and a cure was not to be, so
He put His arms around her
and whispered,
'Come with me!'*

*With tearful eyes, we watched
Her suffer and saw her fade away.*

*A golden heart stopped beating,
hardworking hands to rest;
God broke out hearts to prove to us
He only takes the best!*

Copyright 2002, Caroline Michelle Kompkoff

Caroline attended an International Society of Poets Awards Convention in Florida from February 26 to March 3. It was her first time to leave the State of Alaska. She said, "At first I didn't want to go, but later was glad I went because I wouldn't have been one of the few students in Tatitlek who get to travel out of the State of Alaska."

"Goose" said the trip was fun, and there were lots of people, perhaps thousands, at the convention. She received an International Poet of Merit Award for reciting her poem and participating in the event. Sisters Kelly & Kristy and mother, Nancy, accompanied her on the trip to Florida.
(—File photos)

Alaska census showed whites outnumbered by Natives 49/3

In 1880, the first Alaska census under the United States counted 24,516 Natives and 145 whites in the main part of Alaska; 8,900 Natives and 1,900 whites in Southeastern Alaska.

These figures are quoted from a University of Alaska at Fairbanks History of Alaska Natives study syllabus supplied by L. Morgan and show that the Native population so outnumbered the white population that for every 49 Native Alaskans there were only 3 whites.

In contrast, the 2000 Alaska State census reports that there were 434,534 (69.3%) whites and 98,043 (15.6%) American Indian/Alaska Natives, showing that for every 4.43 whites there is only one Native.

Other 2000 Alaska State census figures: *Hispanic/Latino* — 25,852 (4.1%); *Asian* — 25,116 (4.0%); *Black African American* — 21,787 (3.5%); *Some Other Race* — 9,997 (1.6%); *Native Hawaiian/Pacific Islander* — 3,309 (0.5%)

Old dictionary gives reference to Eyak, Tatitlek

In the 1967 Dictionary of Alaska Public Place Names by Donald J. Orth, population figures for both Prince William Sound villages of Eyak and Tatitlek are mentioned.

Eyak: locality, along Copper River Highway, 5.5 miles southeast of Cordova, Malaspina Coastal Plain; Variations of name: Eyak Village, Hyacks, Ighiak, Ikhiak, Odiak.

Former Eskimo village reported in 1869 as "Hyacks" by Maj. Gen. W. E. Halleck, USA. It was listed by Ivan Petroff in the 1880 Census as "Ihiak." The population was 94 in 1890; 222 in 1900. In 1899 Lt. Cmdr. J. F. Moser, USN, reported it as a cannery called "Odiak" with a population of 273.

Tatitlek: village, pop. 96, on NE shore of Tatitlek Narrows, 1 mi. NE of Bligh I. And 40 mi. NW of Cordova, Chugach Mts. Variations of name: Tatikhlek, Tatilack, Tatitlack, Tatitlak, Taytet-lek.

(Tatitlek was an) Indian village reported by Ivan Petroff in the 1880 Census as "Tatikhlek," population 73, 90 in 1890. The present spelling was published by Grant and Higgins in 1910. T. E. Gerdine wrote, "formerly it stood at the head of Gladhaugh Bay, but some years ago it was moved to its present site near Copper Mountain." A post office was established here in 1946.

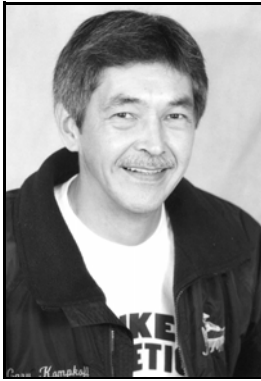


Photo Chugach Alaska Corp.

"I...have great respect for that man"

A talk with Tatitlek Chief

Born and raised in the Prince William Sound village of Tatitlek, Alaska, **Gary Kompkoff**, 47, became its chief at the age of twenty-two, following in the footsteps of his uncle, Andy Allen. Gary is the Village Council President, but is usually always called **"Chief."**

Asked if he speaks Alutiiq, he said, "I know phrases and know what people are talking about, but can't speak it fluently." Chief Kompkoff said that Tatitlek has done bilingual classes at the village school in the past and that they are considering applying for a grant to begin an immersion program, following ideas much like the Village of Nanwalek's program.

Nanwalek Village Chief Emilie Swenning said, "I met Chief Kompkoff when I was 19 and have great respect for that man. He's done so much for that village in such a nice way. I hope I'm able to do the same as he has for our village."

Gary related that perhaps the biggest impact on the lives of people in the village since he has been Chief was the 1989 Exxon Valdez Oil Spill: "It changed the lifestyles and attitudes of everyone in the village, especially related to subsistence. After the spill, the spotlight was on Tatitlek and it made them value what they had before," he said.

"I believe that the most positive [thing that happened in Tatitlek] was in 1983, when the village residents voted to ban the sale and importation of alcohol into the village. The impact that this has had on the village in general, especially the children, has been very noticeable," the Chief said.

Asked if his life has ever been threatened while being village Chief, Kompkoff said, "I'm sure my life has been threatened more than once, but there was a time when a rifle was put to my head when I was acting as police officer for Tatitlek."

"By spring," Kompkoff said, "Tatitlek hopes to have their own Tribal Court System set up to handle most everything, but criminal cases, of course, will be handled by the state system."

Chief Kompkoff said, "The Tatitlek Tribal Court System of ordinances will be a real basic code covering alcohol-related [issues], domestic violence, disturbing the peace and Indian child welfare cases. There will be a panel of three judges comprised of one Village Council member, one Elder and one youth. All decisions by the panel of judges will have to be unanimous."

Asked what his greatest satisfaction of being Tatitlek's leader is, the Chief replied, "Seeing Tatitlek grow and prosper has been a great satisfaction, but to have an **Elder** give me a hug and say 'thank you', or get a handwritten (*see next column*)

Inspirational



"...and have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship."

Quote from the Book of Exodus 31:3-5. **Christopher Smith**, 11, of the Native Village of Nanwalek carves a wooden Aleut visor during the annual Nuchek Spirit Camp last summer in July.



"Take fast hold of instruction; let her not go. Keep her, for she is your life." Quote from King Solomon's Book of Proverbs 4:13.

John Romanoff, nicknamed "Handsome", of Nanwalek, diligently works at wood carving during the Nuchek Spirit Camp. (*File photos*)

(**Talk with Tatitlek Chief -- continued**) note from a student saying 'thank you,' is worth more than anything."

"The thing that has driven me the most over the years is that when I am gone, I want my girls and grandchildren to be proud to say 'Gary Kompkoff was my Dad, he was my Uppa.'"



SPRING sprang, Summer waits!

The following article was written by **Kaila Hawley**, daughter of NVE Tribal Member **Diane Ujioka Hawley** and **Jeff Hawley**. Kaila was sent by NVE to the anniversary of the Exxon Valdez Oil Spill. Her report of the event that took place in Anchorage the end of March follows.

Standing together in unity to protect our land and people

This theme was stressed throughout the conference and many more important issues were covered. Father Michael Oleksa gave a very uplifting speech. (next column)



Kaila Hawley

the younger generations. Our culture is too important to let it die out."

Father Oleksa's discussion was basically broken down into an analogy about the theme "Our Land Is Our People." Without our "People," our "Land" would not have a "Voice." He expanded this idea by telling us, "Our 'Home Land' has a 'Voice' and without our 'People' inhabiting our 'Land' and keeping it alive, the 'Voice' will die. It's important that we keep our voice alive by sharing stories, language and traditions with

The youth also discussed what each of us thought would be a "Perfect Community." Some of the ideas were to take steps to become a healthier (drug and alcohol-free, exercise) community; secure and maintain a clean environment; keep our Native tongues alive in speech, song and dance; find ways to motivate all age groups within our community.

The last subject discussed was the Alyeska Pipeline. Section 20 states that 20 percent of Alyeska employees must be Alaska Native. That percentage is not consistently being met. On occasion the Alaska Native hire ratio has been as low as 11 percent, and at other times 15 and 18 percent, but rarely is the full 20 percent ration being met. This is unacceptable! Many people feel strongly that steps must be taken immediately to hire Alaska Natives to correct this problem. Another concern was what is being done about security of the pipeline and whether or not adequate preparation for another oil spill or any other damage has been considered.

Alyeska responded to questions and concerns and said that their security has been increased drastically, and they are in the process of creating the best contingency plan and feel confident they will be prepared should anything happen in the future.

Another very interesting point was made by Father Oleksa. He said, "What if Exxon does pay off? What is that going to do for our people? Do we really need all of that money? Money is not always the answer to happiness."

Happiness comes from being with families and friends, sharing stories and living the traditional lifestyles to which we are accustomed. Don't get me wrong, money is a wonderful thing to have, and life can be hard when you don't have the money that you think you need...but in the long run, money won't bring you happiness!

The Native Village of Eyak Tribal Council...

President Robert Henrichs
Vice-President John Mark Hoover
Secretary/Treasurer Mark King
Council Member Mike Webber
Council Member Glenn Ujioka

*...working together to oversee our tribal unity,
subsistence, employment, health-care
and cultural pride.*

Native Village of Eyak Staff

Executive Director, Bruce Cain
Administrative Assistant, Glenora Zimmer
Receptionist/Office Assistant, Sally Sanculi
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